

THE  
**Loyalty of the Church**  
OF  
**ENGLAND.**

AND

The Necessity of Obedience to GOVERNORS,

Delivered in a

**SERMON**

Preached in the Cathedral of S<sup>t</sup> PETER'S York:  
upon the 21<sup>st</sup>. of June, 1685. Occasion'd, by  
the horrid *Rebellions* then on Foot in *England*,  
and *Scotland*.

By Richard Coulton, M. A. and Vicar of Wootton,  
in *Lincolnshire*.

*But they shall proceed no further, &c. 2 Tim. 3.9.*

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SERMON

Preached in the Cathedral of St. Peter's 1845.  
on the 21st of June, 1845. Occasioned by  
the death of the late Lord of the Treasury  
and Chancellor of the Exchequer.

By the Rev. John Henry Newman, D.D.,  
Canon of the Cathedral of St. Peter's.

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## Candid Reader,

**T**His Discourse had never been expos'd to publick view, had not the Importunities of my Friends, but chiefly the inveterate Slanders of the King's and Church's Enemies, overrul'd my natural Genius. For it is not an Itch to appear in Print, but to let the Party see I dare be honest, in Publishing what I preacht; that perswaded me thereto. It is almost incredible to think, how the Whole party is concern'd, at anything that touches them: Insomuch that my Sermon has been as much their malicious Chat, as if it had been handed from Door to Door, by the Conventicle-bidding-Bell-Woman. I have often observ'd, that the greatest part of these Mens Zeale, consists in harsh Censures, and rash Judgments; and I have now a fresh Instance thereof before me; For they've not only bely'd my Sermon, but also patcht together all the malicious unjust Stuff they could either invent, or (by parcels) glean up, to asperse my Person; and if their Word may be taken for't, nothing but my Ruin will ensue. But the worse I am represented by that Malevolent Partie, the greater I esteem my own Innocence. I might justly

load them with as much Satyr, as they have unjustly  
slander'd me, through Malice: But to shew them that  
I am a true Son of the Church of England, ( which  
triumphs not only in her Loyalty, but abundantly in  
her Charity too,) I designedly wave all Reflexions, how  
deserved soever; and freely forgive whatever they  
have said of me. And as the greatest Part of those  
that censur'd my Sermon, are such as seldom come  
to Church, ( however not to the Minster, ) so I  
wish they would read it now without Prejudice, and  
perhaps it might Convert some of them, and make  
them both better Christians, and Subjects. And  
indeed, a fair and impartial Reception, ( which I  
cannot want from the King's, and Church's fast  
Friends, ) is all that is desir'd by him, who is in-  
tirely devoted,

Courteous Reader,

To thine, and the  
Church's Service ;

R. C.



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T H E

Necessity of Obedience to Governors,  
Asserted.

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1. Pet. 2. 13, 14.

*Submit your selves to every Ordinance of Man for the Lord's sake, whether it be to the King, as supreme ; Or unto Governors, as unto them that are sent by him, for the Punishment of evil doers, and for the praise of them that do well.*



He most natural and effectual Remedy to suppress, and put an end to all Public Mischiefs ; and the most compendious Method to effect, and establish public Weal, and Happiness ; is by a chearful and voluntary Submission, to the gentle, and easie Laws of our Superiors. For whilst men willingly undertake the Yoke of Subjection, and believe, that the more ready they are to bear it, the less galling and pinching, and every way the more easie, and advantageous it will be to them ; whilst men obey

## The Necessity of Obedience

readily and chearfully, we shall have no *Public Fends*, nor private evil *Surmises*; but both our *Governors*, and our *Selves*, will be abundantly easie, and happy. Whereas, when men are perverse, and reasty, and will neither lead nor drive; but (like wild and unruly *Horses*, ) be upon the *Necks* of their *Leaders* with their *Feet*; whilst *Subjects* are either subtle or headstrong, and cannot live without either caballing or rebelling, 'tis impossible there should be any such thing, as *Public Weal* and *happiness*; But both *Rulers* and *Subjects* will be jealous and uneasie, and an *Iliad* of *Mischiefs* will ensue such *Disobedience*.

And as the *Christian Religion* is the most excellent *Institution* in the *World*, and delivered with the greatest *Advantage* in order to the making all *Conditions* of men happy; so nothing can tend more to the *Honor* and *Interest* of our *Christian Profession*, then those strict *Precepts*, and firm *Injunctions* it gives to all its *Members*, to be subject to all the just *Commands* of their lawful *Superiors*. But there has scarce ever been a greater, and more fatal *Blow* given to *Religion*, then by many of its *Professors* making it a *Mask* for *Rebellion*, and pleading *Liberty* to exempt them from *Obedience*, and *Subjection* to their lawful *Governors*: But while they assume  
this



this *Liberty*, they themselves are the servants of Corruption. 2 Pet. 2. 19.

Our Nation is not free from this *Vermine*, but we have whole Bands of these *Locusts*; who notwithstanding their smooth, and specious Pretences, could willingly glut themselves with the *Flesh* of Nobles, and take Possession of the *Riches*, and *Glories* of the *Kingdom*. And hereof we are assur'd from *Argile's Declaration*, wherein we have account of the vast Numbers in this Nation, who had promis'd him their Assistance: And tho we've within few days seen his Motto, which was, *God, Religion, and Liberty*; yet i'll presume to affirm (whatever the pretence be,) that in this, as in all other *Rebellions*, there's the *Devil, Faction, and Tyranny*. Let *Phanatic Spirits* (whose *Rage* is as impetuous as the *Whirle-wind*,) say what they will, yet so long as they encourage *Rebellion*, and are actually concern'd in bearing *Arms* against their lawfull *Sovereign*, their *Practices* are as highly intolerable in themselves, as they are vexatious to the *Government*, and detested by every true Son of this *Church*: For as we retain the *Christian Religion* in its Purity, so it particularly teacheth us our *Duty* to our *Superiors*; and in my *Text* commands, saying, *Submit yourselves, &c.*

S<sup>r</sup> *Peter* in these words describes that due and  
univer-

## The Necessity of Obedience

universal *Obedience*, which every *Subject* owes to the *King*, and all his *Subordinate Magistrates*, that act in *Commission* from him: For *Superiors*, and *Inferiors* are *Relatives*, *Mutuo se ponunt*, 'tis impossible that the one should have a being, without the existence of the other: For that which constitutes some *Persons* in any *Society* to rule, and govern, does by that very *Act*, oblige and appoint all others in the same *Politie*, to obey those *Persons* so constituted to govern. And therefore *Obedience* to *Governors* is not a *Voluntary Act* of the *Subject*, in putting himself under such a *Power*; but it is a *Natural*, and *necessary Duty*, in order to the *Quiet, Peace, and Happiness* of *Mankind*. Yea further, this *Submission* enjoyn'd, and recommended here by the *Apostle*, is not only an outward *Honor*, and *Reverence* to the *Persons*, and *Offices* of those in *Authority*, But it is an actual *Conformity* to their *Laws*, and *Precepts*; and a ready *Obedience* to all their lawful *Commands*, which they have enacted for the *Public good*.

The *Arguments* us'd by the *Apostle* in my *Text* to enforce this *Duty*, are two; The (1) from the divine *Original*, and *Authority* of *Kings* and *Governors*; the (2) from the great *Advantage* which results from their *Government* to their *Subjects*.

In the 1<sup>st</sup>. Place, that the *Supreme civil Magistrate*



strate acts by God's immediate Authority, and under Commission from the broad Seal of Heaven, (if I may so say,) is evident throughout the whole Word of God. Thus St. Paul asserts, that there Rom. 13  
1, 4. is no Power but of God, the Powers that be, are ordain'd of God, &c. And again, He is the Minister of God. And therefore we are commanded in my Text, To submit to every Ordinance of man for the Lord's sake: Plainly shewing, That every humane Law made by a just Authority, carries upon it the Stamp and Impress, of the King of Heaven. The very Heathens could say, Θεὸς δαλον ὁ βασιλεὺς The King is not only the Ordinance, but also the Gift of God. And therefore 'twas excellently observ'd by St. Irenæus, *Cujus jussu homines nascuntur, hujus jussu et Reges constituuntur, apti ijs qui ab ipsis regnantur.* That Kings are constituted Jren. Lib:  
5. by the very same Authority, and Command, by which Men are made and born, being useful to them over whom they exercise Rule and Authority.

Adam was no sooner made, but he was an absolute Monarch, and was invested with Sovereignty, not only over the Beasts of the field, &c. and over his own Children, but even over his Wife. Her desire Gen. 1. 28 (said the Almighty to him,) shall be to thee, and Gen. 3. 16. thou shalt rule over her. And here was the Foundation of Monarchical Government laid. But least

any should think, that this kind of *Government* did terminate, and had a *Period* with *Adams Life*, *God Almighty* made it *Hereditary*, and entail'd it on his eldest *Son*; even on *Cain*. *Abel* the younger *Brother* ( it's true ) was the more righteous man, but

Gen. 4. 4,  
5, 6, 7. *Dominion was not founded in grace*: For tho *Abel's Sacrifice* were accepted, and *Cain's* rejected, yet the *Lord* said unto *Cain*, *why is thy Countenance dejected*, and *why art thou wroth*? Thou shalt not loose the *Right of thy Primogeniture*, for since *Abel* is thy younger *Brother*, his desire shall be to thee, and thou shalt rule over him. Whence it plainly appears, that *Monarchical Government*, was *Originally jure divino*, and *Hereditary*, and not founded in *Grace*. That's the first *Argument*, to enforce the *Duty of Obedience* upon us, because our *Governors* act by *God's own Authority*.

The 2<sup>d</sup>. is, the great *Advantage*, that accrues to *Subjects* by there *Governors*, they are set over them by *God*, for the *Punishment of evil doers*, and for the *praise of them that do well*. And therefore 'tis not only profitable for us, but absolutely necessary, that we should have *Superiors* to rule over us. For when there was no *King in Israel* every man did that which was right in his own eyes. All manner of *Public* and *Epidemical Mischiefs* would follow *Liberty*. Take away public *Justice*, and farewell *Public*



to Governors, asserted.

Public *Weal*. If there were no Law, there would be no *Living*. If *Moses's* hands be not steddily holden up, to reward the vertuous and punish the wicked, *Israel* would be overthrown, and flie before their *Enemies*. *Rewards* and *Punishments* are those *Butteresses* that uphold the whole *State*: Take away these, and *Confusion*, and *Tyranny* would immediately follow. *Public Retubution* according to every man's *Worth*, is that alone which can maintain any *Society of men*, in *Peace* and *Happiness*: So that if we desire the *Public good*, as well as our own *Private Interest*, the only way to effect it is, by chearfully obeying all the *Laws* of our *Prince*, who is set over us by *God*, for the *Punishment of evil doers*, and for the *praise of them that do well*. But as this *Duty of Obedience* is enforc'd upon us by these *Reasons*; So

Another thing, which out of the *Words* offers it self to our *Consideration*, is, The *persons* to whom our *Obedience* is due; And they are either, The *King as Supreme*, or other subordinate *Governors that are sent by him*; Or, we must obey *God*, and the *King*, and the *King's Ministers*. We must obey *God* for his own sake, to whom all *Obedience* is *Originally due*: The *King* we must obey for the *Lord's sake*, by whom *Kings Reign*; And our *Subordinate Governors* we

must obey, *for the King's sake*, by vertue of whose *Commission* they act.

1. We must obey *the King as Supreme* in his *Dominions*: For the welfare of every *Subject* is bound up in the *Bundle of the King's life*, and he is the *Minister of God to thee for Good*; And therefore we must obey all his just *Commands* readily, and chearfully. The *King* is like the *Sun*, from whose heat there is nothing hid, but it influenceth all the *Particulars*, in its *Course* and *Dominion*; Even so, the meanest *Subject* be he never so private, and at never such a distance from the *King's Court*, yet his peaceable and excellent *Government* will hugely advantage him. The *Beams of Majesty* are very nourishing and comfortable, they revive the drooping *Spirits*, and put new *Blood* daily into every *Man's Veins*; so that its *Benefits* are unlimited and Universal, and are the great *Catholicon on Earth*.

Particularly, *The King is Supreme in all his Dominions, and Countries, in all Causes Civil*: For *Monarchy* admits no *Rivals*, nor *Co-partners*: *Parity* is incompetent with it: so that the *King* must be absolute and Supreme, or else he's no *King* at all. There's not an *Officer* in the *State*, from the highest to the lowest, but he acts in *Commission* from the *King*, either immediatly, or mediately; and his *Commission* may be withdrawn, or continued at the *King's Plea-*



*Pleasure* ; and as he in his excellent *Wisdom* , and supreme *Judgment* , shall think fit. And were it not thus ; If Men's *Offices* were intail'd on them, it were impossible for the *King* to redress such *Grievances* , and *Misdemeanours* as have unfortunately happen'd in too too many, that have acted by *Commission* from him. So that *the King's Supremacy in Civil Matters*, in all *Courts* , and *Judicatures*, fully appears in this ; That all *Officers* in each of them severally act, by vertue of the *King's Authority*, and not in their own *Rights*.

2dly. *The King is Supreme also in all Causes, and over all Persons Ecclesiastical, within his Dominions*. By which I mean not , that the *King's Power* reacheth to the actual *Performance* of the *Duties* , and *Offices* of Religion, in his own *Person*, such as, *Ordination*, *Excommunication*, *Administration* of the *Sacraments*, &c. Yet nevertheless, in these very things, he has *Power* and *Authority* over the *Clergy*, to restrain them from *Extravagancies* , and to regulate them according to *Law*, in the *Performance* of their several *Duties* ; and upon *Transgression* thereof, to inflict such *Penalties* upon them, as the *Law* provides.

In *Opposition* to this, the *Papists* plead, that all *Government Ecclesiastical* belongs to the *Pope* ; that the *Clergy* are exempt from the *Civil Magistrate's*

*Authority*, and peculiarly within his *Protection*, and *Cognizance*: And they think, that *Tibi dabo claves*, and *Ecce duo Gladii*, and *Pasce Oves*, and *super hanc Petram*, are *Arguments* sufficient to prove their *Affertion*: But those *places* of *Scripture* are so far from setting up either *St. Peter*, or his *Successors*, above *Kings*, and *Emperors*, that their *Modern Patriots* will rather plead *Prescription*, then *Scripture* for this *Monstrous Claim*.

The *Presbyterians* on the other hand, ( and the other unclean *Beasts* that herd together with them ) lay as great *Claim* to the *Scepter* of *Jesus Christ*, as the *Pope* does to the *Keys* of *St. Peter*; and they say, that all *Kings* ought to submit to that *Scepter*. But this *Juggle*, and *Enthusiastical Dream* is easily unfolded; For by the *Scepter* of *Jesus Christ*, they mean their own *Classical Meetings*, and that *Novel Mode*, or *Hotch-potch* of *Government*, which themselves fram'd but *Yesterday*. And for this *Presbyterian Scotch Mist* to Plead *Superiority* over *Kings*, and *Princes*, is as imperious, and extravagant, as it was for the *Bramble* to be *King*; and to demand of the lofty *Cedar*, to bow it self even under its *Shadow*. But to take off what is said by these two great *Pretenders*, and to evidence the *King's Supremacy*, even in *Causes Ecclesiastical*, I'll make a few *Remarks*. As

*First,*



*First*, The *Interest* of the *Body Politic* is chiefly promoted by the serious practice of *Religion*, and therefore the chief *Care* and *Inspection* into Religious Performances, is his *Prerogative*, who is the *Governor* of the *Body Politick*, and that's the *King*. For if the *King* have no concern about *Religion*, other then what the *Church* prescribes, and chalks out to him; If *Subjects* may meet in what *Numbers* they will, and as they please, contrary to *Law*, so they be about *Religion*, without any *Control* from the *King*; then adieu *Peace* and *Happiness*, *Religion*, and *Loyalty*, and welcome *Rebellion*, and all the *Mischiefs*, which a giddy *Rabble* may run into. So that it's impossible to promote the *Interest* and *Happiness* of the *Body Politic*, unless the care of *Religion* concern the *Civil Magistrate*.

*Secondly*, If the *King* be not *Supreme in Causes Ecclesiastical*, then it's impossible for him to secure the *Peace Civil*: For *Schisms* in the *Church* are naturally such forerunners of *Sedition* in the *State*, that unless the *Government* of both, belong to the same individual Person, it's impossible to secure the *Quiet* of either. For if the *Church* as to her part, (with Reference to external *Peace*, and *Order*,) do not intirely acknowledge her *Dependance* on the *King*, as *Defender of that Faith*, which she professeth; if we divide the *Church* from the *State*, and set up distinct

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*Supreme Powers*, for *Administration* of distinct *Governments* in them, so that the *Church* and *Kingdom* be thereby rent asunder; then it's impossible for the *Civil Magistrate* to secure either himself, or his *Government* in *Peace* and *Safety*. And therefore *the King is Supreme* even in *Causes Ecclesiastical*; otherwise the *Church* it self, if separated from the *King*, and without any *Dependance* on him, would endanger the *Ruin* of the *Peace Civil*.

*Lastly*, If the *King* be not *Supreme* in his *Dominions*, even in *Causes Ecclesiastical*, then there be two *Supreme Powers* in the same *Nation*, one in the *State*, and another in the *Church*: Which to affirm, lays a *Foundation* for *Anarchy* and *Confusion*: Yea, and exposes the *Common-Wealth* to *Mischiefs unaccountable*. For since the same *Persons* who are *Members* of the *State*, are also *Members* of the *Church*; and since (upon the former Principle,) there be two *Supreme Powers*, over the same individual *Person*, it must hence follow, that from these different *Supreme Powers*, *Subjects* may be oblig'd to perform *contradictory things*, which is really impossible for them to do. For Instance, Whilst the *King* enjoyns the *Subject* to defend his *Country* against a *Forreign Invasion*, the *Supreme Governor in the Church* may oppose that *Command*, and bid the same *Person* go to the *Holy War*, in the *Holy Land*, in order to recover



ver our *Saviour's Sepulchre* from the possession of the *Turks, and Saracens*. So that since the setting up of two distinct *Supreme Powers* in the same *Nation*, may occasion their *Commands* to interfere, and clash one with another: and since no man can be oblig'd to two contradictory things, it must necessarily follow, that no *Person* can be subject to two *Supreme Powers*, enjoying such things.

But what need we stand on *Arguments* for this Point? The *King's Supremacy* in *England*, is not only settled by many *Acts of Parliament*, but also fully asserted in my *Text*; and let *St. Peter's followers*, deny *St. Peter's Doctrine*; and *Presbyters*, and *Phanaticks* wrest the *Scriptures* to their own *Destruction*, yet we will adhere to the *Doctrine of Christ, and his Apostles*; and amongst the rest, the *King's Supremacy* is here asserted: *Submit your selves to every Ordinance of Man, for the Lord's sake, whether it be to the King, as Supreme.*

2dly. We must submit our selves to our other *Governors*, who are *Subordinate to the King*, and sent by him. *God Almighty* ever look't upon any *Affront* done to his *Anointed*, as done to himself: And all *Kings*, and *Princes*, expect that their *Ambassadors* should have *Respect*, and *Treatment*, from the *Persons* they Treat withal, as if they Treated with them in their own *Person*: And all persons acting by vertue  
C of

of his *Majestie's Authority*, ought to be reverenc'd, and obey'd for the *King's sake*, whose *Person*, and *Power* they represent, and execute, in their several *Stations*. As we must not touch *God's Anointed*, so neither must we disobey his *Deputies*.

But let me not press this *Point* further then it will bear : For if the *Subordinate Magistrate* injoyn things without, or beyond his *Power* ; if such *Governors* either thro' *Passion*, or *Malice*, or *Ignorance*, act either contrary to *Law*, or take Cognizance where the *Law* takes none, to the prejudice of the *King's free born Subjects* ; for the *Subject* in such like Case, to appeal to the *Law*, and right himself thereby, is so far from being *Disobedience* to the *King*, or his *Inferior Magistrates*, that 'tis that which the *Law* of the *Land* allows, and it provides the *Subject* this Remedy, and usually *Slurs* such *Officers*, as act in *Disshonor* to the *Person* they represent.

But as some *Subordinate Magistrates* are subject to overdo themselves, so there are others of a quite contrary *Size*; who tho they expect strict *Observance* from their *Underlings*, and are very *Arbitrary* that way ; yet they are but indifferent *Observers* of those *Laws* which concern themselves. For there are some *Magistrates*, that are seemingly *State-Conformists*, but they are not good *Church-Conformists* : And there are others, who seemingly *Conform* to the  
Church



*Church*, and are devout outwardly at their *Prayers*, but they are but indifferent *State-Conformists*: Whereas indeed, those *Inferior Magistrates* always carry the evenest in their several *Stations*, and can never want a just *Deference*, who are themselves thoroughly conform to the *Government*, both in *Church* and *State*, as now by *Law* establishd. But still, we are not *Judges* of the *Acts* of our *Subordinate Governors*; for we are readily, and chearfully to obey them ( *for the King's sake*, ) in all things wherein they act according to *Law*: For the *Law of the Land* is that which determines every man's *Right*, and prescribes unto us all, not only in Matter of *Priviledge*, but *Duty* also. From the *Reasons* to inforce this *Subjection*, and the *Persons* to whom we must be subject, pass we on.

3dly. To the *Duty* it self. What this *Subjection*, or *Submission* is; Submit your selver to every *Ordinance of Man*, &c. And in short, it includes these three things: *Obedience*, *Reverence*, and the just payment of *Customs* and *Tribute*. And

1. We must Obey all and singular the *King's Commands*. I will not here distinguish between *Active*, and *Passive Obedience*, because we live in that happy *Kingdom*, where nothing that's unjust is impos'd upon us. And therefore our *Obedience* to the *King's Laws*, and *Commands*, must be absolute with-

out any *Reservation* whatsoever. It's time enough to talk of *Passive Obedience*, when we've *Occasion* for it. And in the mean while, in *Obedience* to the *King*, let us be like *Ashael*, that was swift as a *Roe*: but in consenting to, or acting any thing contrary to his *Crown*, and *Dignity*, let us be like *Mephibosheth*, lame on both *Leggs*. All *Rebels*, and disobedient *Persons* may certainly expect a dismal end. And as there be *Persons* at present in open *Acts* of *Hostility*, against our most *Gracious King*; so it can be no way unseasonable, but every way necessary to press this great *Duty of Obedience* to *Governors* upon you. No man can lift up his hand against the *Lord's Anointed*, and be guiltless. May those hands therefore that are lift up against him, be like the hand of *Jeroboam*, to wither instantly: And may those *Hearts* that wish, or think evil, to the *Royal Cause*, be like the *Nether Milstone*. But may those *Hands* that are lift up in the defence of the *King*, and his *Interest*, be never weary; may their *Arms* be *Arms of Brasse*: And as for our present *Rebels*, their destiny was long since read, by that *Arch-Traytor*, *Shaftsbury*, before he went to his own *Place*, which (without *Repentance*) is certainly with *Judas*, *Acts* 1. 25. For they were both *Traytors* to their *Masters*; and since they sinn'd by compliance, may justly be punish'd by sympathy. I will end this *Point* with a say-

2 Sam. 2.  
10.  
2 Sam. 9.  
13.

1 Sam. 26.  
9.  
1 Kings 13  
4.  
Job 41. 24.



saying of the Learned Judge Cook, which is very apposite to our present purpose ; Peruse over (saith he) all Books, Records, and Histories, and you shall find a Principle in Law, a Rule in Reason, and a Trial in Experience, that Treason doth always produce fatal and final Destruction to the Offender, and never attains the desired End ; ( two Incidents inseparable thereunto. ) And therefore let all men abandon it, as the poysonous Bait of the Devil, and follow the Precept in Holy Scripture, Fear God, Honor the King, and have no company with the Seditious.

Cook Instit.  
part 3.  
pag. 36.

2dly. We must Reverence our Governors ; not entertaining evil thoughts of them, not cursing the King, not even in our heart ; not being railing Rabsshakeh's, nor cursing Shimei's, nor politick Achitophel's, that with caballing do more Mischief, then Absolom with his open Arms. But we must Consider that Kings are God's Anointed, that they are his Vicegerents, who represent his Person, and bear his Office on Earth. And therefore so often as we reflect on that infinite Benefit we receive by our Governors ; and every day the Idea of them comes in our minds ; let us say with the Lycaonians, The Gods are come down to us in the likeness of men.

Eccles. 10.  
12.

Acts 14.  
11.

3dly. We owe to our most Gracious King Maintenance. For he acts for the Public good, and therefore must be provided for, by the Public. Thus

St.

Rom. 13.  
6, 7.

Matth. 22.  
21.

His Majestie's  
Decl. Pub. 1681.  
pag. 5.

St. Paul. *For this cause pay you Tribute also, for they are God's Messengers attending continually on this very thing. Render therefore to all their Dues, &c.* The same Authority that commands us to give unto God, the things that are Gods; commands us also to give unto Cæsar the things that are Cæsars. Let us not then be of those Mens minds, who voted, that every Person should be responsible, that should lend, or cause to be lent, by way of Advance, any money, upon any Branch of the King's Revenue, arising by Customs, Excise, or Hearth-money. And they again voted, That whosoever should buy any Tally of Anticipation, upon any part of the King's Revenue, or whosoever should pay any such Tally hereafter to be struck, should be responsible for the same, &c. Let us beware of such dangerous Resolves: But we are far from having cause to dread any such thing ( God be thanked ) from this present Royal Parliament. However, certain it is, that they who would tie the King's Hands, would not stick to cut his Throat. They who would starve him till he comply with their insolent demands, do bid fairly, either for a Forreign Invasion, or an Home-bred Insurrection; or both: And so would ruin both King and People, rather then give him such supplies, as his important Affairs require, and call for. But let us follow our Blessed Saviour's Steps, who rather then not pay Tribute



bute, did work a Miracle. Let us never be unwilling, but alwayes ready to lay out our selves to the utmost for the King Interest: For if he be reduc'd to necessity, we may be ruin'd; whereas the fuller his *Coffers* are, the better will he be enabled to protect and preserve us in all our Rights, and Priviledges, against all opposition, and oppression whatsoever.

And having thus discours'd of the most material things in the Words, that offer themselves to our Consideration; and seen what is really the Duty of *Subjects* to their *Superiors*: We will next take Occasion to look into *the Church of God*, and see how the Members thereof have acquitted themselves in this great Duty. But because it would be too tedious to enquire into the *Loyalty* of every Particular *Church*, in every Age of the *Gospel*; we will therefore content our selves with a scrutiny into the present state of the thing before us. And for that End, we will consider, 1. *The Loyalty of the Church of England*. And 2. *The Loyalty of her two great Adversaries*. I begin

First, With *the Loyalty of the Church of England*. And here it will be necessary to enquire, 1. Into the *Doctrine* of our *Church*. And 2. *The Practices* of all her thro-pac'd *Members*.

1. We will enquire into the *Doctrine of the Church*.

*Church of England*, about *Loyalty*, and *Obedience* to *Governors*, and for that End we will look into her *Canons*, *Articles*, *Homilies*, and *Liturgy* : in each of which we shall find that she has out done all the *Churches* in the *World*. I begin

1. With the *Canons* : and what we find therein, we have in the first and second *Canons*, the Substance whereof I shall digest into these few Heads. In the first Canon, *The Kings Supremacy over the Church of England in Causes Ecclesiastical*, is maintain'd : And 1. all *Arch-Bishops*, *Bishops*, &c. are by that Canon Oblig'd, to cause all Persons to observe the *Statutes*, and *Laws*, for restoring to the *Crown* the Ancient *Jurisdiction* over the *State Ecclesiastical*. 2. All *Forreign Power* repugnant to the same is abolisht : And therein is fully declar'd, that no manner of *Obedience* in the *King's Dominions*, is due to any but the *King*, and his subordinate *Governors*. 3. By that Canon all *Preaching Ministers* are oblig'd sincerely, without any colour, or reserve, to teach, and declare four times every Year (at the least, ) in their *Sermons*, that no *forreign Person* hath any *Jurisdiction* in his *Majestie's Dominions* : That no *Obedience* is due to any, claiming any such *Power* ; but that all *Subjection* is due and of right belongs to the *Kings of England*, their *Heirs*,  
and



and *Successors* for ever. *Lastly*, in the second *Canon* it is declar'd, that whosoever shall affirm, that the *King* is not *Supreme* in his Dominions, and that he has not the same Power, that the Godly *Kings* had among the *Jews*, and the *Christian Emperors* had in the *Primitive Church*; or if any impeach any part of the *King's Supremacy*, they are to be Excommunicated *ipso facto*, and not restor'd but by the *Arch-Bishop*, after their Repentance, and public Revocation of such their wicked Error. So that *the Church of England* has said as much as possible, in her *Canons*, touching our Duty of Obedience to the *King*, and his *Power*, even in *Ecclesiastical Matters*. And I dare affirm, that what the *Church* has declar'd in these *Canons*, doth naturally flow (by very good consequence,) from my *Text*, and other places of *Divine Writ*. But besides the *Canons*, we have something of greater *Authority* in the *Church*, and we'll name,

2dly. Her *Articles*. The 37 *Article* which concerns the *Civil Magistrate*, is digested into these following *Propositions*, by which we may know, what the *Doctrine* of the *Church* is, in point of *Loyalty*. As 1. That the *King's Majesty*, hath the chief *Power*, in this *Realm* of *England*, and other his *Dominions*. 2. The *King's Majesty* hath the chief *Govern-*  
D ment

Vid. Rogers Art.

ment of all *Estates, Ecclesiastical, and Civil*, in all *Causes*, within his *Dominions*. 3. The King may not execute the *Ecclesiastical Duties* of *Preaching*, and *Administring the Sacraments*; But yet he may constrain all those who are to perform those Duties, to execute the same, according to their respective *Offices*, and *Charges*, incumbent on them by the *Laws of the Land*. Lastly, The Bishop of Rome hath no *Jurisdiction* in this *Realm of England*, nor in any other of his *Majestie's Dominions*: For tho the *Bishops of Rome* (by fraud and oppression,) did by degrees, gain the *Supremacy in England*, in the *Reigns* of some few of our *Kings*; yet even in those days, when *Popery* was the *Religion in England*, the *Supremacy* was denyed the *Pope*, not only by many *Parliaments*, but by several of our *Kings* also: As by *Edward* the 1<sup>st</sup>. and the 3<sup>d</sup>. By *Richard* the 2<sup>d</sup>. and by *Henry* the 4<sup>th</sup>. 6<sup>th</sup>. and 8<sup>th</sup>. Which *Kings*, seeing the *Pope's* intolerable *Pride*, and *Usurpation*, and finding themselves rob'd of the fairest *Flower in their Crown*, did detest the *Pope's Claim*, and assert their undoubted *Right*, inherent to the *Imperial Crown of the Land*. From the *Articles*, pass we on

3<sup>dly</sup>. To the *Homilies*, or *Sermons* appointed by *Authority*, to be read in all *Churches*. The *Homilies* against *Rebellion* are here only proper, which be fix;  
and



and all of 'em so apposite to the Case in hand, that I wish all Persons would peruse them often, and obey their directions, and then we should have no *Rebels*, but all would be *Loyal* in the *Nation*. There you may read, that the *Devil was the first Rebel*, and our *first Parents* followed him; And he was shut out of *Heaven*, and they out of *Paradise*, for their *Rebellion*: There you may see those places of *Scripture*, that command *Obedience* to *Authority*, dextrously quoted, and strenuously prest upon your *Consciences*. There several *Cases of Conscience* are resolv'd; As whether *Kings*, being *Children*, or wicked, &c. are to be obey'd, or not, and the *Answers* very satisfactory. In those *Homilies* you will find *Rebellion* unlawful, in any *Case* whatsoever, and both good and evil *Princes*, set over men by *God*, either for the *Punishment* of a wicked *People*, or for the *Honor*, and *Benefit*, of the good and vertuous. There you will find many *Instances*, and *Examples* of *Obedient* Persons, together with their particular *Rewards*; As also how abominable *Rebellion* is, both to *God*, and *Man*: What sad *Judgements* awaits it in this *World*, and in the *World to come*, *They that Resist, shall receive to themselves Damnation*. But I should too much *Eclipse* the *Glory* of those excellent *Discourses*, by any further *Enlargement*: And therefore once more I wish, that all Persons would per-

Rom. 13.2

use those *Homilies* seriously, and impartially, and I doubt not but this would be the *happy Issue*: The *Erronious* would be convinc'd, the *Doubtful* settled, and the *Loyal* confirm'd, in submitting to all the just *Laws* of their *Prince*, chearfully, and affectionately. Pass we on

4thly. And Lastly, to the *Liturgy of the Church of England*. And in the *Common-Prayer* we shall consider, 1. The *Subject Matter* of, and 2. The *frequency* of our *Prayers*, for the *King*, and all that are in *Authority*. We'll begin with the *Substance*, or *Doctrine* of our *Prayers*: and in our *Liturgy* it is fully evident,

1. That *Kings* are accountable to none but *God*: And therefore in all *Cases* whatsoever, *Rebellion* is utterly unlawful. Thus in the *Prayer* for the *King*, both in *Morning*, and *Evening Service*, it is declar'd, that *God Almighty*, is *King of Kings*, *Lord of Lords*, and the only *Ruler of Princes*. *God Almighty* alone, is the *Judge* of the *Actions* of *Princes*; They are his *Substitutes*, and to him they are only accountable. And neither by any, nor all their *Subjects*, must they be call'd to *Question*, for any thing they do: For *God is the only Ruler of Princes*; and their *Actions* must only be judged by him.

2. In



2dly. In our Liturgy we pray for all Blessings, Temporal, Spiritual, and Eternal for the King: For we not only humbly beseech God's special providence over him, saying, *We humbly beseech thee, with thy favour, to behold our most Gracious Sovereign Lord, King JAMES: But also we Pray next, for Spiritual Blessings upon him: So replenish him with the Grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way, endue him plenteously with heavenly Gifts: Then we Pray for Temporal Blessings; Grant him in health, and wealth, long to live: Strengthen him that he may vanquish, and overcome all his Enemies. And Lastly we beg, that when he hath served his Generation according to the will of God, he may after this Life, inherit everlasting joy and felicity.*

In the Litany, we Pray that the King may be both Good, and Great. 1. That he may be good, and vertuous; that he may not only Worship God in Righteousness, and true Holiness, but also that God would rule his heart in his true Faith, Fear, and Love; that he may evermore have Affiance in him, and ever seek his Honour, and Glory. And 2. We pray that the King may be great and safe: That it would please God to be his Defender, and Keeper, giving him the Victory over all his Enemies. In the two  
Pray-

Prayers after the Commandments, we not only pray, that the King may ever seek God's Honor, and Glory, but also, that we (considering whose Authority he hath,) may faithfully serve, honor, and humbly obey him, in, and for the Lord's sake. And that as the Hearts of Kings are in God's hand, so, that it would please God, to rule the King's Heart so, That in all his thoughts, words, and works, he may ever seek God's Honor, and Glory, and study to preserve the People committed to his Charge, in Wealth, Peace, and Godliness. And in the Prayer after Sermon, we beseech God, that it would please him, to save and defend the King, that so under him we may be Godly, and quietly govern'd. And thus much of the Subject matter of our Prayers for the King.

pag. 145.  
An. 1648.

2dly. As for the Frequency of our Prayers, for the King, Royal-Family, and all Subordinate Governors, our Loyalty thereby, is so eminently conspicuous, and our Enemies so cut to the Heart at it, that the Royal Martyr, in his Εἰκὼν βασιλική, did observe, that one of the greatest faults some men found with the Common Prayer Book was, that it taught them so often to Pray for the King, to which Petitions, they had not Loyalty enough to say Amen: For instead of Prayers for, they used Curses, and Reproaches against that good King, in their Extempore Effusions. In short;  
Every



Every Day in the Week, when we use the *Liturgy*, we Pray twice at the least, for the *King*: But on *Sundays*, and *Holy-days*, four times in the Forenoon, (besides the *Prayer* before *Sermon*,) and every Afternoon twice also. And we also Pray thrice a Week, *That from all Sedition, Privy Conspiracy and Rebellion, it would please God to deliver us.* And that the *Government* may be both as easie, and happy to the *King* as possible, We Pray frequently for a Blessing upon the *Royal Family*, that his Majesty may be happy in all his *Relations*; and also for all *Inferior Magistrates*, that they may do their *Duties*, in their several *Stations*, and so take a considerable part of the *Government*, from off the *King's Shoulders*. But next of the *Loyalty* of our *Adversaries*, a word or two. And

1. If just measures of the *Papists Loyalty*, may be taken from the *Principles*, and *Practices* of the *Court of Rome*, or from the *Lateran Council*, under *Pope Innocent the 3d.* or from the prime *Favorites* of the *Papacy*; Then we know, from the *Writings* of their great *Champion Bellarmine*, and from the practice likewise of several *Roman Bishops*, what it is: For the *Pope's Power* to depose *Kings*, and *Emperors*, in several *Cases*, is a *Doctrine*, no less eagerly maintain'd by the former, then the *Prosecution* of it upon occasion; has been practiced by the latter. Infomuch  
that

that *Guiccardine* (a famous Historian) tells us, that the frequent *Oppositions* of the *Popes* to the *Emperors*, were such, that it became Proverbial, to say, *Proprium est Ecclesiae odisse Caesares*; It is grown into a *Custom*, for *Popes* to hate the *Emperors*. And therefore, till *Popes* quit their Claim, to intermeddle in *Princes* concerns, and wholly leave the *Secular Powers*, and *Potentates*, to the quiet possessions of their *Crowns*, and *Dignities*; Our *Allegiance* Obliges us, to cry aloud, and declaim against the same, as a most mischievous *Usurpation* upon, and an insufferable *Violation* of, the just *Rights*, of *God's Vicegerents* upon Earth.

2dly. Neither are the *Principles* of the *Phanatics*, of the best, but worst sort, in Point of *Loyalty*: For they hold, *That Dominion is founded in Grace*; And that if the *King* do not what they would have him do, they will call him to an account. And if ever it be in their Power, (which *God* forbid it should,) they'll make it a *sharp Reckoning* to him. For the many *Scotch Kings*, that have smarted, and been cut off, by *Scotch Jack-Presbyters*, may let us see the natural *Spirit* of these fiery Men, had they but power to their Wills. It is also a *Fundamental Law* amongst them, *Salus Populi suprema Lex*. So that they hold not the *King*, but the *People* to be *Supreme*; and



and according to their own *Doctrine*, they have *Power* to depose him, at their pleasure. And indeed, loose *Principles* lead men to as bad, or worse *Practices*: For even in this *Nation*; and in some of our *Days*, we have seen these godly *Rebels*, imbrue their hands in the *Sovereign's Blood*, and make the best of *Kings* a *Martyr*; (an honor to nothing, but the *Christian Calendar*;) And not only heretofore, but even now, these *Sons of Belial*, are begun afresh, their old *Rebellious Pranks*: And notwithstanding that our *King's Right of Succession* is *undoubted*, yet they have charg'd him with *Usurpation*, and *Tyranny*; and an ungrateful *Rebel* has set up his *Standard*, not far from the *Royal City*. Let us beware of such *Serpents* as these; for tho they plead *Religion*, and the *Protestant Religion*, yet our *Religion* encourageth no such *Practices*. But they must have some fine *Pretences*, otherwise the *Vulgar* would never believe, nor follow them; but believe ye not them when they *Whine*, and *Snivle*, and speak fairly: *Tho the voice be the voice of Jacob*, yet the hands are the hands of *Esau*. For as the *Royal Martyr* did well observe, *The Devil of Rebellion is never more formidable, then when Cloathed in the shape of the Angel of Reformation*. Tho the *Pretence* be *Religion*, yet the *Intent* is *Rebellion*. So

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that

that there can be no *Loyalty* in those men, who not only *despise Dominions*, and *speake evil of Dignities*; but even actually Rebel against their *Lawful Sovereign*; and would do the greatest *Evil*, that the least good to their *hellish Crue*, might succeed.

3dly. and Lastly. Tho the *Principles* of these our *Adversaries* be loose, in point of *Loyalty*, and their *Practices* agreeable thereto; yet (God be thanked,) as the *Principles of the Church of England* are for *Loyalty, and Monarchy*, so our *Practices* do not disagree thereunto: for I may challenge any person to shew me, when ever any true *Son of this Church*, resisted the *Lawful Authority of the Nation*; If the *Royal-Family* suffer, we of the *Church of England*, do really suffer, and sorrow with them: For we esteem their *Welfare*, and our own, inseparable: And while we live, we will obey the *Doctrine* in my *Text*, *Submit your selves*, &c. I'll Remark two, or three things, by way of *Application*, and conclude. And

1. From what I have formerly said, 'twill appear true, That the *Church of England* no sooner looseth a *Member*, but the *King of England* is in a fair way to gain an *Enemy*. If a man be once shaken in his Religion



ligion, 'tis suspicious, that he is so in his *Loyalty* too. And the Reason is plain, because no person separating from the *Church of England*, (in point of Principle,) will own the *King's Supremacy*, but utterly refuseth to take that *Oath*. And indeed, he that would either set up another forreign, usurpt, *Supreme Power*, or a *Domestic Classical Assembly*, above the *King*; either of these are so far from being the *King's Friends*, that they are his utter *Enemies*. For the *King of England* to bow to either of these *Idols*, doth so far *Un-Monarch* him, that it's far below so great a *Prince* to submit to it. And therefore I affirm again, That when the *Church of England* looseth a *Member*, the *King of England* is in danger to gain an *Enemy*. I Remark

2dly. That we of this *Church*, cannot deny our *Allegiance*, but we must also deny our own *Doctrine*, and *Profession*; for our *Religion* teacheth us, to Submit to every *Ordinance of man*, for the *Lord's sake*. Whilst therefore we have been busie, in *Addressing the King*, let's not play the *Hypocrites* with him, nor pretend what we never intend. Our *Religion* teacheth us, a firm, and unshaken *Loyalty*; Let us not then have a secret *Wish*, to *Public Fends*: For those that most love *Mischief*, perhaps will be the least

## The Loyalty of the Church

gainers by it, in the End. Let none of this *Church* then, Roll Rebellion under their *Tongues*, nor keep it lurking in their *Secret Places*: For tho we teach and Practice *Loyalty*, yet there's a *Generation* of men amongst us, whose *Fingers* itch as much after *Royal*, and *Loyal Blood*, as their *Ears* do after *Novelties*. *The Canaanite is still in the Land*: A *Generation* of men, that have vow'd *Revenge* against us, if ever in their *Power*; And for that End, they watch but such *Rebellious On-sets*, as are now on *Foot*, and they want but *Convenience*, to joyn those *Rebels*. Let us have eyes upon those whom we most suspect, and watch their *Motions*; for tho they dare not speak, yet we know their *Principles*, and they want but *Opportunity*, to put them in *Practice*. Whereas we of this *Church*, must first renounce our *Religion*, before we can withdraw our *Fealty*, We cannot deny our *Allegiance*, but we must at the same time, deny our own *Doctrine*, and *Profession*.

3dly. and Lastly. It nearly concerns us all, to be active and chearful in our *Obedience*, and *Submission* to the *King*. Consider the present *Juncture*, that *Rebellion* is begun against the *King* in both these *Kingdoms*: And withal, consider the danger this *Church* is in, if they prevail. And therefore let us  
quit



quit our selves like men, and be strong : For we need not imbroyl our selves in another *Civil War*, unless we covet *Ruin*, and desire to be undone twice, with the same *Cheat*, in one *Age*. But the *King* fears nothing from, but builds his strongest *Hopes*, upon the true Sons of the *Church of England*. For as no *Interest* but that, can preserve the *King*, in the peaceable Possession of his *Throne*; so, we give the *King* such *Assurances* of our *Allegiance*, and *Fealty*, as he himself Relies on, for a sufficient *Security*, to his *Crown*, and *Government*. And this the *King* applauds in the *Church of England*. And in Consideration of our *unshaken Loyalty*, has promis'd, ( who was never yet worse then his *Word*, ) to make it his *Business*, to preserve this *Government*, both in *Church*, and *State*, as now by *Law* establisht. And tho some ill Men, both speak, and Write, that the *King* may interpret his own *Words*, even contrary to the natural *Sense*, and *Drift* of them; Yet I'll presume to tell such men, that his *Majestie's Spirit* is above *Equivocation*: And what he hath promis'd, ( in plain English, ) is doubtless what he intends to perform. And this is not only an *Additional Argument* to make us *Loyal*; But a fair *Light* also, to engage us to bless *God*, who hath put such a thing as this into the *King's Heart*: And also to thank the  
King

*King, for his Love, & Tenderneſs, to us of this Church, whose Principles (by his own Suffrage,) are for Monarchy. Let us all Practice according to our Principles, Fearing God, and Honouring the King; Praying Zealously, and eſpecially, for Kings, and all that are in Authority under him; That ſo we may lead a quiet and peaceable Life, in all in Godlineſs and Honesty.*

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**F I N I S.**

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*The Reader is deſir'd, with his Pen, to Correct the Errata's of the Preſs.*







